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/135 cont./ 1. See Chapter 3, third part.

led them to turn away from the other population groups. The separatist tendencies of the time, which here assumed a political form, have their basis here.

Expectation of Salvation

668 In South Celebes expectations of salvation display a number of characteristics which in various points agree with the phenomena described above in this chapter. That is the reason for treating them here. The general traits are the following.

[787] A man or a woman prophesies that the days of the existing rule are numbered. All princes, Dutchmen, foreign Easterners /136/ will be killed or go away. Natural disasters and eclipses of the sun are close at hand; taxes will no longer have to be paid, and feudal services will no longer have to be performed (1). The person who makes these forecasts

1. There arose "a commotion because a certain Baso Oewa Taéna, who also called himself Baso Daëng Magassieng, predicted an eclipse of the sun, during which Battara Gowa (Sangkilang) would appear and would marry his daughter to him, Baso. After streams of blood had flowed and all Europeans and foreign Easterners had been removed, a mighty

J [583 cont.]
775 and in full consciousness can say, "Allah åna ing aku" = Allah
785 is in me. One should keep in mind that, however philosophical
788 this may sound, all these nglemu peling, like the other ngelmu, merely consist of rapal, and these consist only of sounds have often have no sense. It need hardly be mentioned that not every Javanese possesses ngelmu. Only the privileged have them. But enough about the ngelmu. It should be noted, however, that they play an important role in the life of the Javanese.

h. Prophecy

I Another expression of sorcery is divination, [584] pre-
787 dicting the future, understanding the inclination of the spirits
MK from all kinds of omens. We have seen that when the shamans
Ml are possessed they are consulted about the future. It is primarily
J the soothsayers, however, who reveal this after consulting cer-
G tain omens or by means of other kinds of sorcery. We shall now
Br discuss how they do this.
Bt
787 First of all, the belief in dreams is general in the archi-pelago, not only among the pagan peoples, such as the Batak, Dajak, and Alfoer, but also among the Mohammedan Javanese, Malays, Buginese, and Makassarese. The future is inferred from the dream (1), and whenever something is to be undertaken

1. Meded. v. w. het Ned. Zend. Gen., Vol. IV, p. 126. Low, Sea Dyjak religion, p. 219. Veth, Java, Vol. III, p. 269. Journ. Straits Branch Asicatic Soc., 1884, p. 300. De Groot, Les fetes annuelles des Chinois [The annual festivals of the Chinese], p. 593.

special attention is given to dreams. Some dreams are so simple that they can be explained by anyone. For the explanation of puzzling dreams, however, mediation by the soothsayer is

2: Wilken--634 E-5 (ca.1880) 1893 OB1 Indonesia

Borneo OC1
Hova FY5

Makassar OGG
Malays ANS
Javanese OEE
Gorontolo OGH
Batak OPS

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[584 cont.] called upon. Among some peoples, there is a peculiar way of trying to make ominous dreams powerless, namely, by giving a representation of what was dreamed. This puts the spirits on a false scent, outmaneuvers them, as it were. This is done especially in case of illness. Let us give a few examples. If a Batak dreams that someone thrashed him, on the following day he will ask an acquaintance to hit him a few times in order to escape the actual thrashing (2). The same notion is found among

2. Van der Tuuk, Bataksch leesboek, p. 104, note 2. Niemann, "Godsdienst der Bataks," Bijdragen op. cit., passim.

the Alfoer of the Minahasa. They try to make not only dreams harmless this way, but also other bad omens. If one dreams, for example, that a house is burning down or understands from certain omens that there will be a fire, a small house is built and set afire. This is regarded as the realization of the dream or of the bad omen. [585] This custom also exists among other peoples, for example, among the Dajak (1) and the Hoewa

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1. Tijdschrift v. Ned.-Indië, 1846, Vol. III, p. 159. Niemann, "Letterkunde der Batak [Literature of the Batak]," Bijdragen op. cit., pp. 245 ff.

[Hova] on Madagascar; the latter, as is known belong to the Malay race.

i. Oracle Birds and Ominous Signs (2)

2. Andree, Ethnographische Parallelen und Vergleiche [Ethnographic Parallels and Comparisons], 1878, p. 17.

B [592 cont.]
805 which literally means "hour of death," but is also the name of
777 the first of these time periods. The other four are called Hala =
787 Kala, Sori = Sri, Borma = Berma, and Bisnu = Bisnoe. Apparently mamis indicates Mahaswara or Siva; it is too farfetched, however, to regard this word as a corruption of Maheçvara, as some people do. The same tables are used for the pormamis as for the kotika lima among the Malays.

Besides these five ominous time periods the Batak know the panggorda as the designation for six similar time periods, those used for most kinds of divination and named [593] after the first, gorda = the Sanskrit grdhra, vulture, which the Batak call anggang = rhinoceros-bird. Furthermore, we want to mention the pormesa, twelve other ominous time periods, the names of which have been derived from the Indian zodiac. The first time period, mesa, is the Sanskritic mesha = ram, what the Batak call hambing = goat.

Finally, we must mention the so-called porhalaan, a table of 12 horizontal lines which correspond to the number of months and are intersected by 30 perpendicular lines which divide each month into 30 days. It is thus used for reckoning the days of the month. The name is derived from hala, the Sanskrit kâla = scorpion, that is to say, the constellation of that name. Finally it is to be reported that the word redjang, as rodjang, is also known among them as the designation for the days of the month, and they are consulted as to whether or not they are favorable. In this instance, they generally bear the names of animals (1).

1. Van der Tuuk, Bat. Wdb., see mesa, gorda, hala.

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777 As among the Batak, the Makassarese and Buginese also
●787 have a strong belief in favorable and unfavorable days. The word kotika also occurs here, in the form kotika among the

2: Wilken--644 E-5 (ca.1880) 1893 OB1 Indonesia

Makassar 066
Malays ANE
Ngadju OC9

MK [593 cont.]
777 Makassarese and as kutika among the Buginese. The kotika
787 lima and kotika tudjuh, which are also used among both peoples,
● are called bilang lima and bilang tudjuh respectively here and are constructed in the same way as the Malayan kind. Besides these kotika, they have others, for example, for traders, for the devotees of cockfights, etc. Of all these, we shall mention only the kotika djohoro = the kotika of Johore (2).

2. Matthes, "Boegineesche on Makassaarsche kotika's, Tijdschr. v. Ind. T.- L.- en Vk., Vol. XVIII, pp. 1-43. ff.

MI The inhabitants of the small state of Johore on the head-
777 land of the Malay Peninsula were formerly so often guilty of
787 piracy that Johorese and pirate became synonymous. For this
579 reason, the Johore kotika, originally of Johorese origin, is a kotika for [594] pirates, which was consulted by them in order to find out whether they should strike on a certain day and, if so, the outcome. The kotika itself has a somewhat peculiar form. It consists of two concentric circles, divided into 12 sectors representing the 12 months. There are thus 24 spaces in all. The meaning of most of them is indicated by a little doll, of which some are represented with a head and others without one. Some spaces are empty. In the calculation, if one should fall on a space with a doll without a head, it is an unfavorable omen; one with a head is a favorable omen. If the kotika should indicate an empty space, the outcome is doubtful.

N The Olo Ngadju Dajak, too, have their kotika, known as
787 katika. The determination of favorable or unfavorable time
805 periods is done here with the balangan, a figure with seven rows of five signs. It is thus a divination table that is half kotika lima and half kotika tudjuh, inasmuch as the days are counted by sevens, but the day itself is divided into five parts.

M 791 756 [637 cont.] are said to have originated from the Buginese state Loewoe.

The spirits under whose influence they are supposed to stand are more specifically Batara Goeroe and his spouse Wi M [776] Njilo Timo, the daughter of the god of the underworld, who rose from the sea, and their descendants. They are possessed by these spirits, and when they are possessed they often act as doctresses, sanro. Otherwise they perform their services especially during the festivities on such occasions as births, circumcisions, deaths, filing of teeth, marriages, etc. They then perform all kinds of religious ceremonies which consist of dances, singing, scattering toasted rice, etc. On such occasions, they drive off evil spirits by making noise and smoke with certain instruments. We should M [798] note, too, that the bissu, like the shamans in other parts of the archipelago, use a sacred language at their conjurations, one which greatly resembles Old Buginese.

M [782] 2. Offerings. The making of offerings, both small and large, and holding sacrificial festivities is done often.

M 777 787 788 3. Magic. Sorcery manifests itself here in the wearing of amulets and preventives, as well as in the use of magical formulas and the belief in dreams and other omens. The way in which ominous time periods are determined by means of kotika has already been mentioned.

M 784 4. Pemali. Among the Makassarese it is called kassipalli, among the Buginese pomali.

I 121 With this we close the discussion of the religions [638] as far as the original Polynesian and Hinduism are concerned. Islam remains to be mentioned, but we shall limit ourselves exclusively to an enumeration of the peoples who profess this religion.

h. Islam

I 779 771 We shall not discuss the history of the introduction of Islam in the archipelago, because this would take us too far afield (1). Similarly we shall not deal with the value of Islam